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chism, are the *faithful*, and such as die in the *faith of Christ*. All these must go to Purgatory before they go to heaven.

That *all*, and the best of us, have sinned, and do sin, cannot for a moment be denied. Let the following texts of Scripture be carefully examined on this head:—1 Kings viii. 46; Job xv. 14; xxv. 4; Ps. cxxx. 3; Pr. xx. 9; xxiv. 16; Eccl. vii. 20; 1 John i. 8.

The Blessed Virgin Mary herself is charged with errors and failings, even of want of faith, by many of the early Fathers, among whom we find Irenæus, Tertullian, Origen, Basil, Ambrose, Chrysostom, Theodoret, and Cyril of Alexandria.

Is Mr. Power prepared to assert that any one Christian dies without some taint of sin upon him, or wholly perfect? Now, Dr. Wiseman in his 11th Lecture, p. 57, vol. ii., London, 1851, writes—

"Moreover, we are assured in the New Law that 'nothing defiled shall enter' into the heavenly Jerusalem. Suppose, then, a Christian dies, *who had committed some slight transgression* [Is there any Christian who has not?], he cannot enter heaven in this state, and yet we cannot suppose that he is to be condemned for ever. What alternative, then, are we to admit? Why, that there is some place in which the soul will be purged of the sin, and qualified to enter into the glory of God. Will you say that God forgives all sin at the moment of death? Where is the warrant for that assertion? This is an *important point of doctrine*; and if you maintain that God at once forgives sins, on any occasion, you must allege strong authority for it. If you find nothing of such a doctrine in his revelation, but if, on the contrary, you are told—first, that no defilement can enter the kingdom of heaven; and, secondly, that some sins are forgiven in the next world, you must admit some means of purgation whereby the sinner, who has not incurred eternal punishment, is qualified for the enjoyment of God's glory."

Again, in explanation of the text from Rev. xxi. 27, we read in Keenan's "Controversial Catechism" (London, 1854), cap. xxi, sec. 2, p. 148—"There must be some place for the purification of souls after death; because the Scripture assures us, that even the *just man* falls seven times; and can any one in his senses suppose that many will not die without expiating these faults? With these they cannot enter heaven, which receiveth nothing defiled; they cannot be sent hell, for they are, according to Scripture, *just*; therefore, there must be a third place, where these failings of even the just man will be expiated."

Thus, then, it is very evident, that all Christians who do not die in mortal sins do go to Purgatory; they, nevertheless, are the *pious* who die in the *faith of Christ*.

I am quite aware that some Romanists assert that martyrs go direct to heaven and their sins are at once forgiven; but this is only a private opinion, and not a *doctrine* of the Church of Rome.

For instance, Keenan's Catechism (reference as above) in explaining away the text, "Blessed are the dead who die in the Lord, for they shall rest from their labour," asserts that it "only alludes to martyrs and such as die free from all sin and debt of temporal punishment; and such, of course, required no purification." But this is not only an unsupported and unwarrantable interpretation of the text, to get over an obvious difficulty, but it assumes that any mortal can be declared to die "free from *all* sin;" free from (as Pope Gregory has it) of the lightest and most trivial sin for whom Purgatory is said to be reserved!

I think you, sir, at least, will agree with me, that I have made no "egregious blunder."

I am, sir, your obedient servant,

C. H. COLLETTE.

London, Nov. 18, 1854.

ON THE INFALLIBLE CHURCH.

TO THE EDITOR OF THE CATHOLIC LAYMAN.

SIR—I will begin this letter by saying, it is true that if the infallibility of the Church were to depend on the natural weakness and fallibility of the members who compose her, the unbeliever might have some specious pretence for refusing to submit to her authority. But the eternal wisdom of the Father, who "reacheth from end to end strongly, and disposeth all things sweetly," took especial care to provide His chaste spouse on earth with an infallible guide, to preserve the integrity of that faith which He had purified in His blood.

Now, it would be unreasonable and preposterous that the Church, in the law of nature, or the Mosaic law, should be endowed with greater privileges than the Church in the law of grace; yet we find, from the beginning of the world to the promulgation of the new law, that all true believers had, ordinarily, no other grounds for their infallible faith than the infallibility of the Church, or body of faithful then existing, in proposing the traditions which she or they had received. And it would be repugnant to the wisdom of Christ, and He would have acted contrary to all other legislators, if He had left a law, mysterious from its own nature, and subject to a thousand different interpretations, from the various interests, prejudices, and passions of those for whom it was intended, without having constituted an infallible judge to expound its meaning. What more simple than the obedience required from Catholics to the dictates of a Church with which Christ has promised to abide for ever? There is no one so humble, so ignorant, or unlettered, but may

safely follow this rule, which, with a Divine and admirable impartiality, renders the attainment of saving faith equally easy to all.

Common sense tells us, sir, that the Church which our Lord founded on earth, ought to possess the power of teaching by authority; and it is sufficiently clear that this is the only method whereby—

First—The ignorant, the dull of apprehension, and those who have not leisure to examine the Scriptures—that is to say, the greater part of mankind—can be at all instructed; whereby—

Secondly—The learned themselves can be so instructed as to remove all fluctuation and doubt from their minds; whereby—

Thirdly—Both learned and ignorant are furnished with the same motives of belief, and the same foundation for their faith; whereby—

Fourthly—All heresies, schisms, and dissensions about religion, are prevented; whereby—

Fifthly—The spirit of peace, of meekness, of humility, of diffidence in ourselves, of submission and obedience—that is to say, the characteristic virtues of a disciple of Christ—are inculcated, and are formed in us; whereby, that pride and presumption of the human heart, which, as St. Paul says, "raiseth itself up against the knowledge of God," is beaten down and subdued, and every understanding is made captive to the obedience of faith; whereby we are guarded against the wildness of imagination, the illusions of self-love, the spirit of party, the bias of education, the influence of prejudice, and so many sources of error and vice; whereby, in short, that holy, that rational, that amiable religion, which Christ brought down from heaven as a blessing to mankind, can be taught, can be enforced, and can be constantly maintained.

Now, as the method of instructing by authority is that which answers all these heavenly purposes, and leads man to virtue and happiness, in a manner conformable to his nature; and as the contrary method, whereby people are desired to shake off authority and judge for themselves, naturally leads to so great evils, and is so ill suited to the state and condition of mankind, it follows, undeniably, I repeat, that the Church of Christ has, and ought to have, power to exercise it. Indeed, Mr. Editor, in matters of faith and religion, we must be as humble and obedient to the Catholic Church as young children to their parents. "Amen, I say to you, whosoever shall not receive the Kingdom of God as a child, shall not enter into it."—St. Luke.

I remain, Sir,

Your very obedient servant,

WILLIAM ROURKE.

Passage.

Mr. Rourke observes that "from the beginning of the world to the promulgation of the new law, all true believers had, ordinarily, no other grounds for their infallible faith than the infallibility of the Church or body of faithful then existing." In saying this, he must surely have forgotten the state of the Jewish Church in the time of our Blessed Lord. We ask him, where was *then* the infallibility of the Church, at a time when of all others she most needed to be rightly instructed on the question of our Lord's claim to be the promised Messiah? Were not the chief priests and scribes our Lord's bitterest enemies? Did they not threaten to put out of the synagogue every Jew that believed on Him, and did they not finally condemn Him to death? Surely, if Mr. Rourke reflects on this for a moment, he cannot but see that the case of the Jewish Church is fatal to his favourite theory of infallibility. We have stated more than once that the Jews, as a visible existing Church, had far clearer evidences of divine guidance and instruction than any that the Church of Rome can point out. Yet we know that on the most important of all questions, the heads of the Jewish Church proved false and treacherous guides: and, if our Lord's hearers had not exercised their private judgment—if they had not "searched the Scriptures" which testified of Him, not one of them would have ever attained to a saving knowledge of the Gospel. What Pope of the Church of Rome could ever truly say that he prophesied, and spoke under the influence of the Holy Ghost? Yet we are told in Scripture that Caiaphas, who was high priest in the time of our Lord, did this, in virtue of the office that he held.—John xi. 51. And, nevertheless, he was the most active conspirator against the life of our blessed Lord. Arguing *a priori*, we might say, "what more simple than the obedience required" from a Jew "to the dictates of a Church with which God promised to abide? There is no one so humble, so ignorant or unlettered, but may safely follow this rule." Yet it is plain that if the Jews in our Lord's time had followed this *safe* and *simple* rule, they would most certainly have perilled their eternal salvation; and from hence we conclude that the promises which God has left to his Church, never can dispense with the duty incumbent on each member of the Church, to satisfy himself of the truth and reasonableness of the doctrines which she teaches.

We fully admit that the Church possesses the power of teaching by authority; all that we deny is, that this authority is an *infallible* authority. The example which Mr. Rourke adduces at the close of his letter sufficiently illustrates this distinction. Every parent has an autho-

rity over his child, to which the child is bound to submit; yet the parent is not infallible. He may command his child to do what is wrong, and if the child's moral faculties are sufficiently instructed to know this, it is clearly his duty to disobey his earthly parent, and to "obey God rather than man." It may, doubtless, seem to us, that mankind would have been placed in a more safe and secure position, as regards their spiritual welfare, if they were not exposed to the perils arising from error and unbelief, if no heresies existed in the Church, to draw the unwary from the truth—if, in short, the path to virtue and happiness was as plain and easy as Mr. Rourke would fain represent it. But the simple answer to all this is, that God has not willed it so. He has seen fit to place us in a position where we must exercise habits, not of blind, unquestioning submission to authority, but of sober, rational inquiry. These precautions are necessary, to secure our temporal welfare; and they are almost equally necessary for our spiritual well-being. In short, to use the words of the Apostle, it is our duty to "prove all things, and hold fast that which is good."—1 Thess. v. 21.

ON PURGATORY.

TO THE EDITOR OF THE CATHOLIC LAYMAN.

SIR—I have been brought up a Catholic, but have lived several years in a Protestant family, and amongst them the second coming of our Blessed Saviour and the end of the world are often talked of as being very near.

Now, without troubling myself as to whether or not they are right in the opinion of some of them hold on this matter, I do confess that I am troubled in my mind about one point connected with the end of the world, and the more I think of it the more it puzzles me. I would ask the question myself from a priest, but I was once told when I made an inquiry about another subject, "that such questions were only a tempting of God to take away my faith." The answer quieted me at that time, but I do not say and do not think it would satisfy me now.

The family I live in takes the CATHOLIC LAYMAN, and, as you must know, there have been many papers in it about Purgatory from both Catholic and Protestant, still there is one question about it that (as far as I have seen in these papers) has never been publicly asked, and, what is more, I have never read a word about it in any Catholic prayer-book I have now, or ever have had. It is not mentioned in any way in either the Daily Companion, the Garden of the Soul, the Key of Paradise, the Manna of the Soul, the Missal, or the Office for the Dead, or the notes to the Douay Bible. I can find no reference to it in either the double or single Douay Catechism, or any English or Irish one; still I do not mean to say that it has never been alluded to or explained, but only that I have never been able to find any mention of it.

Sir, I have not much expectation that you can tell me anything satisfactory on the subject; but I do hope that some one or other of the Catholic gentlemen who have written you such long and learned letters may assist you in doing away with my difficulty—I may say not mine only, but that of many others with whom I have talked about it. What I want to know is this—supposing the Protestant notion to be true, that the end of the world is really near at hand—say next week, or next month, or next year—what will become of me if I should die in venial sins so shortly before the Day of Judgment that I should not have time to atone for them by the pains of purgatory, or should not be released by masses or the private prayers of my relations and friends, or be taken out of Purgatory by the Blessed Virgin on account of the scapular, or any other of the means the Church has appointed for the release or relief of the souls in purgatory—I ask again, what is to become of me?

Ought I to be received in Heaven with some of my sins unsatisfied for, or must I be sent to Hell for sins that I have been taught do not deserve eternal punishment?

I know that you, sir, can get rid of my question at once by saying that you do not believe in purgatory, and that there is no use in your arguing about it. But I would gladly impress on you that to Catholics purgatory is a very terrible reality, which no unbelief on your part can destroy.

We have the testimony of many fathers of the Church to the fact of there being a purgatory; and that angelic doctor, St. Thomas, says—"That the pains of it exceed the pains which Jesus Christ suffered in his holy passion, which, notwithstanding, were the most bitter that ever any creature endured in this life; over and above which they are no tortures for an hour or a day, as those of this world, but they may, and do, last twenty, thirty, or a hundred years."

My mother has been dead more than fifty years, and prayers are still said for her on her anniversary. Her life was not half the length that mine has been, and I cannot think she committed more sins than I have done; yet the priests evidently show, by taking money for celebrating mass for her, that they think she still requires to be prayed for. What then, I ask for the third time, is to become of me if I should die within a short time of the Day of Judgment?

Sir, you say you are sincerely anxious that people should know what they ought to believe and trust to. Will you add your request to my supplication, that some of your

Catholic correspondents will give me, through your paper, a clear and plain answer as to what we are to believe on this important subject. For, without giving in to the Protestant supposition that the end of the world is so very near at hand, as that those now alive may live to see it, still the Day of Judgment must come sometime, and there can be no reasonable objection that we should know now how we may expect to stand then.

I am, Sir, your obedient servant,

IN EARNEST.

We gladly insert the above letter, and shall be glad if any of our Roman Catholic correspondents will give a clear and plain answer to it. Fifty years in such a place as Purgatory is represented to be, is, indeed, a very terrible idea to those who believe it to be a reality. The question is all the more important—is it a reality or a fiction? We believe it to be a fiction; first, because it is never once mentioned in the Holy Scriptures, where Heaven and Hell are spoken of in places innumerable; secondly, because it is inconsistent with those passages in Scripture, in which the blood of Jesus is stated to *cleanse from all sin*, and which, therefore, renders needless any other mode of purification; thirdly, because no tradition of it is traceable to the times of our Lord and his Apostles; fourthly, because, in the fifth century, St. Patrick, in his works, never once alludes to it, and even negatives its existence in his treatise on "The Three Habitations"—Earth, Heaven, and Hell; fifthly, because Gregory the Great treats it as a *new discovery* in his time—viz., the sixth century; sixthly, because we have clearly traced its origin to Paganism and heresy, and not to the Fathers of the Primitive Church. We earnestly invite our respected correspondent to an investigation of these reasons for believing that Purgatory, though truly terrible to those who believe in it, is not a reality, but a mere delusion, which we are satisfied has done more to render mankind miserable and vicious, than any other popular error which has ever prevailed in the world.

FLOWERS FOR DECEMBER.

ALMOST the very last representative of the glorious flower family is the "golden-anthered, ever-fair CHRYSANTHEMUM." It appears in the middle of November, and continues flowering till the close of December. A favourite flower it would have been in June, but in the midst of winter, smiling as it lifts its cheerful eye to heaven, through storm and rain, it is tenfold welcome—

"Like an old friend's pleasant face,
Though all the earth is void of grace,
And the very birds are dumb,
Cheerful, gay, Chrysanthemum."

So bright is its countenance, and so pleasant its smell, that it seems almost unnatural to the season; and we might fancy some rose tree to have slept the summer months, and awakened now to find all its gay cotemporaries departed.

"But though thy wintry doom may seem severe,
Uncheered by songs of birds or kindred flower,
I do believe thou dost not blossom here
But by the will of that Almighty power
Who makes thy fragile bloom an instrument
To teach the proud and murmuring content."

And most aptly fitted to teach this lesson of content is the flower that shows itself so cheerful and bright, in the midst of gloom and storm. It is the philosopher of its race, and the appropriate emblem of contentment under adversity.

The term Chrysanthemum, or gold-flower, is a generic name, given by botanists to several plants bearing star-shaped flowers. The ox-eyed daisy is the *C. leucanthemum*; the corn marigold is the *C. segetum*—both natives of Ireland. The Chrysanthemum that flowers just now is the Chinese Chrysanthemum (*C. Sinense*). The old-fashioned red kind was introduced into England in 1795; but it is far surpassed in beauty by the varieties more recently cultivated, and brought to such great perfection. Though a native of the warm climates of China and Japan, the Chrysanthemums have become acclimated and hardy among us, and grow as freely in the open air as in the greenhouse.

THE PASSION FLOWER is another of those visitants of the closing year that seem to irradiate the winter day. It is a member of a numerous family of twining plants, chiefly found in a wild state in America, and in parts of central Europe. In the American forests, the Passion Flower climbs the loftiest trees, and clothes them richly in festoons of bright green leaves and gay-coloured flowers. It is there chiefly valued for its fruit, which never ripens with us; though a very interesting object in the early months of spring. The common Passion Flower (*Passiflora carulea*) is a native of Brazil. Everybody has heard how it derives its name from a fancied resemblance between the instruments of our Lord's crucifixion and the several parts of the flower, which were supposed to indicate the accompaniments of our Redeemer's death and sufferings. In the five anthers were supposed to be represented the five wounds of the body; in the triple style, the three nails by which he was fixed to the cross; in the centre pillar, which elevates the germ, the pillar to which he was bound; in the rays of the nectary, the bright halo which encompassed him, or the crown of thorns with which he was crowned; and so on. There is much of poetical fancy and natural sentiment in all this; and did these things end here, we could

have no possible objection to such symbols, but would entertain a lively interest in the innocent emblems of sacred things, which have a place in the reverential recollection and gratitude of every Christian.

No man can pass with indifference the spot where a faithful martyr has perished; nor look unmoved on the fragments of the stake to which his body was bound; and every man of feeling—not to say of pious gratitude—would be disposed to regard with affectionate interest every emblem of our Lord's crucifixion, and especially the cross itself. And our Roman Catholic friends are mistaken if they suppose that any right-minded Protestant regards with aversion or indifference those outward signs which they (the intelligent portion of them) profess merely to reverence and respect, and not to adore or to worship. Why, then, do we not set up the cross and the images of saints and martyrs in our churches and thoroughfares? Are we stoics in religion, and callous to all those recollections and associations connected with Christian history and Christian hope? Far from it; but our reasons are—first, that these reverences, and these settings up of outward signs and symbols, are not commanded or encouraged where we might expect to find them recommended if they were safe and salutary incentives to devotion; but are, on the contrary, expressly forbidden by Him who is wiser than we are, and who understands human nature, its frailties, and its tendency to idol worship, better than we do. And, secondly, because our own experience, and the observation of every honest and intelligent man in the kingdom, tells that these emblems have become the source, not merely of harmless enthusiasm or amiable weakness, but of the most downright and stupid idolatry. We do not wish or mean to impute this to any peculiar perversity of Romanism, but to the natural tendency of our common nature. The natural impulse of the human heart is to make a superstitious use of those sacred emblems and memorials, and thereby to give a misdirection to the religious sentiment, from God and Jesus Christ to canvas, wood, and stone; and it is vain to escape the tremendous responsibility of sanctioning such reverences under metaphysical distinctions of Latræa, and Dulia, and Hyperdulia. The Church of Rome itself did not discover these degrees of reverence until the Reformation coerced the Council of Trent, in self-defence, to invent and to promulgate distinctions which—if not without a difference—it is preposterous to imagine that any ignorant peasant can either comprehend or observe. It is a serious question, then, for any conscientious, and enlightened Roman Catholic priest (of whom we are satisfied there are many in Ireland) to consider—Do you, in your heart and conscience, believe it possible to hold up any material object—whether it be a golden calf, or a golden image, or a cross—to a mixed congregation of educated and uneducated worshippers, for adoration—as is done, for instance, in Rome, on every Good Friday—and expect that God's law shall not be broken—"Thou shalt not make to thyself a graven image, nor the likeness of anything that is in heaven above, or in the earth beneath; thou shalt not adore them nor serve them."—Exod. xx. 5.

When the Spaniards who invaded Peru first beheld the Passion Flower growing on every lofty tree, they regarded it as a token that the American Indians should become their converts. History tells us a humiliating tale of their mode of preaching the Gospel of Christ, and how much the most sacred emblems and objects may be desecrated and abused. The Passion Flower has, for reasons too obvious, become the emblem of religious superstition. Would that the cross of Christ was the rallying point of intelligent Christianity, based exclusively on the meritorious sufferings and bloodshedding of Christ, and that men would look more to the substance and reality of that atonement, and be less concerned about the outward emblems of perishable wood and stone.

There is another flower whose pale beauty is displayed amid the desolation and storm of December—the CHRISTMAS ROSE (*Helleborus Niger*)—as beautiful as any that the summer produces. Like flakes of snow or large white roses, its flowers contrast vividly with the dark evergreen of its leaves. It is an Alpine plant, but long since common in our gardens. The *Helleborus Orientalis* was the black *Hellebore* of the ancients, which they believed to possess virtue in the cure of insanity. Anticyra, a city of Greece, was famous for its *Hellebore*, and the proverb, "Naviget Anticyram," was equivalent to send the lunatic to Anticyra. It enjoys a happier association with us, being the emblem of Christian faith.

Christmas, too, is associated with the Mistletoe (*Viscum album*) is a simple, modest plant that cheers the woods at Christmas time. The Druids used it in their sacrificial offerings, and gathered it with superstitious rites, supposing it to possess the virtue of curing certain diseases. The early Christians appear to have borrowed its use from the Druids, as they did the Mayflower on May-day, and employed it as an emblem of joy and gladness at Christmas time. The Holly plant (*Ilex aquifolium*), with its fearless, hardy leaves, bristling like a hedgehog, was, from an early time, used in decorating churches at Christmas, whence it was called Holy Tree, now corrupted into Holly Tree.

The Ivy is, perhaps, the latest flowering plant of the year; and on a warm winter's day the poor bees may be seen hovering round its sickly-green blossoms. Its berries do not ripen till April. The common Ivy (*Hedera helix*)

displays its clusters of green blossoms in almost every part of the world, and is everywhere linked with the warmest associations, whether it climbs the lofty height of the forest oak, or mantles the decaying ruin of departed greatness. Among the ancients the Ivy was associated with the festive board, and revelry and mirth, which seems to us strange and foreign to its natural haunts and habits.

"Oh, how could fancy crown with thee,
In ancient days, the god of wine;
And bid thee at the banquet be
Companion of the vine?
Ivy, thy home is where each sound
Of revelry hath long been o'er,
Where song and story once went round
But now are known no more."

There is indigenous to Ireland a very remarkable variety of the Ivy (the *Hedera helix vegeta*, or Irish or Giant Ivy), prized and cultivated on account of the large size of its foliage and its very rapid growth. The common Ivy attains a great age, and ultimately becomes so thick and strong as to be capable of supporting itself. It is, perhaps, the only climber that is not destructive to the tree that bears it, or that can be reared alongside of a dwelling-house without rendering it damp. How often do we see the trunk of a blighted oak, that had flourished in its pride and glory for ages, at length yielding to the irresistible influence of time, till it sinks into slow decay, and is left leafless and sapless, indebted to its once weak and lowly companion, the Ivy, for its bloom and freshness.

"Round which a luxuriant ivy had grown,
And clothed it with verdure no longer its own."

But have we learned the lesson it is calculated to teach, and to prize the companion that will cling closest and longest to us?

"Then, in thy youth, beseech of Him
Who giveth and upbraideth not,
That his light in thy heart become not dim,
And his love be not forgot.
And thy God in the darkest of days shall be,
Greenness, and beauty, and strength to thee."

Reader, we must now bid farewell to the flowers. We have been permitted for an entire twelvemonth to walk the garden of nature, and to cull out some of its choicest ornaments, from the Snowdrop of January to the Chrysanthemum of December. We have seen that every month has its flowers, many of which are able to admonish, to instruct, and to cheer us. Our Blessed Lord called upon the lilies of the field to teach an unbelieving people the lesson of faith; and in much humility, and with a desire not to indulge in mere sentimentality or scientific disquisition, we have ventured to present the flowers of the year, as they succeeded each other, in such associations as they seemed to suggest, and, we trust, without offence to one of our numerous and kind readers.

FARMING OPERATIONS FOR DECEMBER.

(From the *Irish Farmers' Gazette*.)

Wheat may still be sown, but should be got in, if possible, before Christmas. Lea land may be sown as fast as the land can be ploughed up; but in the case of old broken land, if too wet, the sowing must be postponed till it becomes sufficiently dry.

Russian or Winter Beans, Peas, and Winter Vetches may still be sown. For details see former operations.

Lifting and Storing Roots—Advantage of dry weather should be taken henceforth in lifting and storing the several root crops before severe frosts come on. The site chosen for their storing should be cool and dry, and the best aspect is that facing the north; when facing the south or east, early sprouting is encouraged; whereas, if stored at the northern sides of walls, plantations, or hedges, their sprouting is prevented as long as it is possible to do so; when lifted, topped and tailed, the roots are carted off, and built in longitudinal heaps—mangels and turnips about six feet wide at the base, and tapering to a point to the same height. If brush-wood can be conveniently obtained, and laid in in layers, as the roots are being piled up, it will prevent them from tumbling down. Parsnips and carrots should be made up into narrower and lower heaps—say four feet wide and four feet high; they will also be much benefited if packed in sand or moderately dry turf mould. After the roots are packed, the heaps should be thatched, to keep out rain and frost.

Early Potatoes.—In dry weather early sorts of potatoes may still be planted. At this season the lazy-bed system for planting them will be much preferable to the drill. A liberal coat of fresh stable-dung will be requisite, and six inches of cover will preserve the tubers from frost.

Ploughing should be continued in favourable weather, so that all stubble land, and lea for oats, may be completed before the new year.

Draining and Subsoiling should be proceeded with vigorously where needful. After securing a good outfall, begin with the lowest fields, so that each field may fall into its proper places as the works are proceeded with.

Water Meadows.—Obstructions from dead leaves, deposition of silt, &c., should be looked after, and removed from the supply ducts as discovered, so that the water may flow evenly without loss by overflowing. If severe frost comes on, the water must be kept running; but in fine, open weather it should be changed from one quarter to another, as the former becomes saturated, which may be known by a scum rising to the surface, and again returned when the water has sufficiently drained off.